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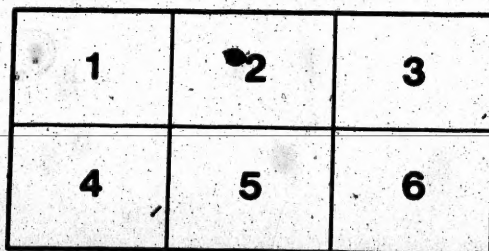
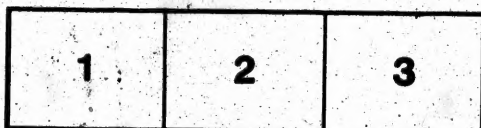
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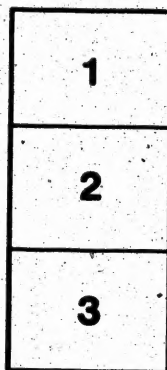
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PRE

FUTUR

"Blind to be the
things which are not

"For, behold, the
that do actually, the
Lord of Hosts, that

W. C. CHURCH

THE
PRESENT AND PAST POSITION

AND

FUTURE DESTINY OF THE WORLD,

AS SET FORTH IN PROPHECY.

BY JAMES BURGESS.

"Blessed is he that readeth and they that hear the words of this prophecy, and keep these things which are written therein: for the time is at hand."—Rev. i. 3.

"For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."—Malachi iv. 1.

PRICE 25 CENTS.

TORONTO:
W. G. CHEWETT & CO., PRINTERS, 27 & 19, KING STREET EAST.
1868.

. The following Treatise was delivered in the shape of a Lecture to the inhabitants of Toronto Township, Brampton and Etobicoke: it is the only correct exposition of the Prophecies of the Old and New Testaments ever offered to the world.

Entered according to Act of the Provincial Legislature, in the year of our Lord one thousand eight hundred and sixty-three, by JAMES BUNNEN, in the Office of the Registrar of the Province of Canada.

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THE PRESENT AND PAST POSITION

AND

FUTURE DESTINY OF THE WORLD,

AS SET FORTH IN PROPHECY.

BEFORE drawing your attention to this important subject, permit me to say, that the Bible was never intended to be understood by the learned and the great only. When our Saviour came into this world, had it pleased His divine will, He might have brought with Him twelve angels to bear testimony to His death and resurrection, and who would have borne the glad tidings of salvation, on wings of brightness, to the uttermost ends of the earth. Had this not pleased His divine will, He might have chosen twelve great philosophers, whose education and knowledge would have commanded respect amongst all grades and classes of society. Or, had the wisdom of this world appeared to the Almighty but foolishness, He might have chosen twelve monarchs, whose affluence—whose wealth—would have enabled them to roll in chariots of gold, preceded and followed by the sounding of trumpets, to call the attention of the world to that greatest of all events—the redemption of the world through the blood of Jesus Christ. But, were any of these the fact? No! He chose twelve humble, unlearned and ignorant men, as we have in the case of Peter and John; Acts iv. 13:

With this fact before you, think it not presumption in me, who make no pretension to angelic purity, nor philosophic knowledge beyond my fellow earth-born companions, to lay before you the simple truths of the Bible as set forth in prophecy; nor think yourselves justifiable, let your position in life be ever so humble, or your education ever so limited, in neglecting to look into those great and important warnings and revelations, which I shall endeavour to prove, are addressed explicitly and directly to you. I repeat, with this fact before you, I demand as a privilege, that you shall hear me patiently and judge me impartially.

I consider the language of prophecy written in the plainest style that could be held out to the world. And the promise, "Blessed is he that readeth and they that hear the words of this prophecy" &c.; Rev. i. 3, is not held out to the learned and great, but to those who choose to look into the "words of this prophecy." Holding up this truth, let us put the question: What am I about to lay before you?

The Apostle Paul, in his epistle to the Corinthians, makes a declaration that may appear to some at variance with other passages of Scripture. For instance, Christ declares: "And the world hath hated them, because they are not of the world, even as I am not of the world," John xvii. 14. Yet Paul, in finding fault with a division that had got among the Corinthians, says: "One saith, 'I am of Paul,' and another, 'I am of Apollos,' &c., and finishes with this declaration: "Let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours," &c. Again I put the question, "How is the world yours?" I speak to the people of God. "The world is yours." This then is the first point I shall endeavour to prove, that the "world is yours," that it has been given to you by the great Giver of all things, the Almighty, whose promises never fail; that you shall yet rule and govern the world in righteousness; that that power "which maketh desolate" shall fall; and peace, righteousness and happiness shall fill the whole earth. But, like the promise given to Abraham, that he should possess the land of Canaan for ever; although he, or his children for some generations, did not possess the land that God had given him; so the wicked have been permitted to tread under foot, for a certain period, the rights of the people of God. But their reign shall come to an end, and the "world" shall be "yours."

In the second place, I shall endeavour to hold up to your view the effect which this reign of wickedness has had upon the world in past ages; its influence at the present moment; the influence it shall have till it be destroyed; the effect of its overthrow, and when the words of the Apostle Paul shall be verified: "All things are yours," &c. In the next place I wish to hold up to your view the fact, that this reign of wickedness has been carried on and moved by a set up power upon the earth, spoken of in some parts of Scripture as the "god of the earth," by Daniel, as the "abomination of desolation;" by Christ as "the abomination of desolation spoken of by Daniel the prophet." I wish, then, to show you what this set up power is, when it was set up, and when it shall fall.

I think, then, that I have made my language so plain that a child may understand me. I shall now proceed to take the subject up as set forth in prophecy. The first passage of Scripture I shall point you to is, Paul's Second Epistle to the Thessalonians, II. 2, where you will find the words, "And that man of sin be revealed, the son of perdition." This power, then, is here spoken of as a "son," a "man;" but I might here remark, that these expressions, "the man of sin," or the "abomination of desolation," are expressions used through the old testament to designate a set up worship of idols opposed to the worship of the true God; and the demonstrative pronoun "that" being used here, shows that the same power has been signifying before. The remainder of this chapter shows the character of this "man of sin," who "opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, shewing himself that he is God," &c. In the eighth verse you will find: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The apostle is speaking of the coming of Christ, or, in other words, of that kingdom of righteousness, when Christ shall reign on earth. He then goes on to say, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first and that man of sin be revealed, the son of perdition." We have, then, a circumstance mentioned, the falling away of religion. An event must take place, the setting up of a certain power, the "son of perdition," which I shall prove to you is a power set up by the devil, that will rule the whole earth, and throw the Church of Christ under foot; and shall stand for 1260 years from the time it was set up. At the end of 1260 years it shall be pulled to pieces; and then shall follow 80 years of continual war such as never was upon earth; at the end of which, war shall cease for ever, and righteousness shall begin to spread itself over the whole world.

Before proceeding farther I shall call your attention to the language of prophecy. Anything pointing to futurity is held up by a figure or object given to represent a certain thing and explained by the prophecy itself, so that there is no mistaking what is represented. They are held up then just like the figures in a panorama, to represent certain objects. We find then in the first chapter of the book of Revelation, 30 v., "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven golden candlesticks which thou sawest are the seven churches." So then, the figure "star" you will understand as a figure held up to represent the Church of Christ, or the angel of the church, that is the spirit of religion.

We shall now lay the subject before you as set forth in the Book of Revelation; comparing it at the same time with other parts of Scripture. The first three chapters have no particular reference to futurity, although the language is partly figurative. The fourth begins by the opening of a door in heaven, or, in other words, the opening of the subject before you.

The first object that is presented to your view is a throne, "and one sat on the throne." The throne, a child may understand, is a figure to represent power; for thrones are for kings alone to sit on. One sat on this throne; but the Bible here does not say who it is. As I said at the commencement of my lecture, Christ could have brought with him a legion of angels, had it pleased the Divine will, who would have proclaimed the glad tidings of salvation to the uttermost ends of the earth, and before whom every knee would have bowed; but this was not his will. But this all-important commission was put into the hands of a few humble witnesses. This same rule or design is carried out, even in the language of prophecy. There, One sat on the throne; but the prophecy does not say who it is. But, you will observe, he is to look on like a jasper and a sardine stone. You will perceive, if you turn to chap. xxi. v. 10, that the church of Christ, after the pulling down of that great abomination, is presented to your view under the figure of a great city, the "new Jerusalem, descending out of heaven from God; having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." And again at the 18th verse, "And the building of the wall was of jasper. And 19th verse, "The first foundation was jasper." Here, then, the light of this great city, the building of the wall, the first, the great foundation, is he that is set on the throne. And there was a rainbow round about the throne, like an emerald, over green. The rainbow was placed in the clouds by the Almighty, as a token of the covenant of remembrance, that he would destroy his people no more, but protect them; G. vii. 11. Here, then, this bow is raised round this throne,—a figure of protection. Around this throne are four and twenty elders on seats, clothed in white; and they have on their heads crowns of gold. Here we have the witnesses of Christ,—twelve for the tribes of Israel, the witnesses of the church before the coming of Christ,—and twelve for the apostles, his witnesses after his coming. You will at once see how it is, that the great light and foundation is held up to your view as a jasper stone. You will see in Exod. xxxix. 8, that the High Priest, the representative of the people, wore on his breast twelve precious stones, set in ouches of gold, to represent the tribes of Israel. To these witnesses then has been committed the great duty of preaching the Gospel of Jesus Christ to the world. To them we must look for that information "who is it that is on the throne?" I give their own words, verse 11.

"Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created." Here then it is established beyond a doubt, that he that is on the throne is Jesus Christ, as God Almighty, with his witnesses, clothed in robes of white—emblematical of purity—which have been washed in the blood of the Lamb who is now on the throne,—and on their heads are crowns of gold. Gold is the most precious of all metals, consequently it is a beautiful emblem of those crowns that are on the heads of those witnesses. But you may ask, why, or how are they crowned? I answer, because they are made kings of God and of Christ; ch. i. 6. The world is theirs, so their crowns are crowns of gold, there is nothing spurious about them.

"And out of the throne proceeded lightnings, and thunders, and voices." In the first place, there is something awful about lightning and thunder. It is placed in the heavens so that all eyes can see it at the same moment. A flash of lightning creates a breathless pause to hear the awful thunder that follows; also voices have the same effect. When voices are heard a silence is at once made, and every organ exerted to catch the sound; so this simple figure is used to call your attention to the words that shall follow; in breathless silence pause, till you hear the awful words that concern you most particularly: "And there were seven lamps of fire burning before the throne, which are the seven 'Spirits of God.'" Those lamps require no explanation, as it is given; but you may ask: how is it that the number seven is given? You will see this clearly before I am through. However, I may give you an idea now. The period to which this prophecy refers is divided into seven periods or spaces of time; the seventh finishes the awful drama, when the wicked shall fall, and that period shall dawn upon the earth,—*The thousand years of righteousness, when Christ shall reign a thousand years.* Hence this prophecy sent to the seven churches of Asia,—the seven Spirits of God, under the figure of "lamps." "And before the throne there was a sea of glass like unto crystal." This "sea of glass," in the first place, is emblematical of purity, clearness, brightness. Its position before the throne at once conveys the idea, that whoever stood there would behold the image of Christ continually. It is also surrounded by this bow of protection, chap. xv. 2, confirms this idea; for there you will find those who have got the victory over the beast "Stand on the sea of glass having the harps of God."

"And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind." Here the scene is changed; Christ is sitting on the throne; yet he must be represented in this prophecy as an individual actor, or the great and principal actor. He chooses then the first beast to represent, or I should rather say, to present himself before you; for these four beasts are placed here to present to you, or to open up to you, or call your attention to four great events that must transpire on the earth. The appearance of the creatures are characteristic of the scene they represent. The first comes from the midst of the throne, and presents before your notice Christ and His church. You will see this proved by the very next chapter, v. 8: "Behold the lion of the tribe of Juda the root of David," &c.; "The first beast was like a lion." The second beast was like a calf, emblematical of sacrifice. Calves were slain and offered in sacrifice. The third had a face as a man. Man was created after the image of God, but when he fell he became a demoralised being, yet a being of judgment. This beast has a face as a man, or as man debased, corrupted, cunning and tyrannical, opposed to all that is good. The "fourth beast was like a flying eagle." The eagle is a bird of prey, and the most powerful of birds of prey; hence the figure represents:—carnage, bloodshed, slaughter. Now observe, although the period given is divided into seven spaces of time yet the actors are four. "And the four beasts had each of them six wings about him." As I said before, time is divided into seven periods or spaces; but those beasts, which represent the great actors in this drama, have only six wings. They only wing their way over six of those periods or spaces of time, as I shall prove to you hereafter. Even Christ's church, which is represented by the lion, shall become dead at the end of the sixth period, and the church that shall be formed will be something new; that no man knows anything about now. "And they were full of eyes within;" figurative of looking into the truths of this prophecy, or looking into futurity. Here, then, you have the subject fully set before you. Christ is set upon his throne of glory, surrounded by his witnesses. The rainbow, the sea of glass, the lightnings, voices, &c., are all, as I have tried to show, figures suited to his position. The four beasts are about to open the subject before you; their appearance is characteristic of what they are about to present. And now Christ, as God, sitting on the throne, holds in his right hand the book that is to be opened, which shall reveal the mysteries which I am about to lay before you. It is written within and on the back side, and sealed with seven seals. But who is worthy to open those seals? "No man in heaven nor in earth," &c. "And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda," &c. Here Christ simply changes His appearance; He is still in the midst of the throne, and the beasts, and the elders; but he comes forth as a "lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." I may just mention that the eyes are figures of looking into, or rather, figures of light thrown into those periods already mentioned. The horns are figures of power. "And He came and took the book out of the right hand of him that sat upon

the throne." Here we have a beautiful view of Christ in his two-fold state—God and man. He is still upon the throne as God.—He comes forth as the Lamb slain. The beasts and elders fall down at the feet of the Lamb with harps and golden vials full of odours, which are the prayers of saints. "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof," &c. Again,—Angels with the beasts, and the elders, and ten thousand times ten thousand, and thousands of thousands, repeat the same song. And again, every creature in heaven and in earth, &c., repeat the same song. And now the seals are opened, and the scenes are held up to your view, like the scenes of a panorama, each representing a great character or ruling power in this great prophetic drama. Now mark! All commentators have deranged the whole book of prophecy with this mistaken idea, that the seals represent the seven periods of time, and that the first must be finished before the second is opened, and so on. This idea is a blunder. Although the seven seals are figures of the seven spaces or periods of time, yet the scenes presented to your view are figures of the great moving powers that shall figure, not separately, but each through the whole period of 1260 years; or, in other words, through six of the periods given. You will observe each beast has six wings, showing that each must wing his way through time divided into six periods, not separately, but together. To make this truth simple and plain, suppose a farmer wished to make a deaf man understand what he raised on his farm in one year; would he not naturally hold up to his view, first, an ear of wheat, then barley, then oats, then some roots, and so on, until he had held up all the productions of the year? Would the farmer ever dream that he would be understood that he first reaped his wheat and put it into his barn before sowing his other grain? This simple plan is just adopted in this prophecy. The opening of the seven seals displays one grand view of the great actors and events that shall take place for the whole period given. Again, just to draw a simile to make the subject plain, or I should rather say, to make my language plain,—for the Bible is written in language more plain than I can draw a simile,—suppose a farmer wished to give a stranger a view of his farm and all it contained, would he not take him to an eminence and give him a view of the whole farm with all its fields of grain, cattle, &c., then take him through the fields separately and show him every particular? This then is just the simple plan adopted here. The seven seals are opened, and one grand view is given of all that shall take place. Then the subject is taken up more minutely under the sound of seven trumpets.

The first seal is opened accompanied by an awful sound like thunder, which commands a breathless silence. It is the voice of the first beast, who has the appearance of a lion, saying, come and see. "And I saw, and behold a white horse, and he that sat on him had a bow; and a crown was given to him, and he went forth conquering and to conquer." Here we have a view of the Church of Christ in a few words. The character of the church is typified; the white is emblematical of purity, the horse of power, speed, &c. The bow an instrument of war, as typical of the power of the gospel, piercing to the heart all the enemies of Christ, until righteousness shall spread her wings over the whole earth. The crown, as I said before, is figurative of dominion—power. "And he went forth conquering and to conquer." Mark the last expression, "and to conquer." He shall conquer in the end. The world shall be yours. The second seal is opened. "And I heard the second beast say, come and see." The appearance of the second beast is that of a calf, which, as I said before, is typical of sacrifice. "And there went out another horse that was red." The horse is a figure of speed and power, its colour is typical of blood. The whole picture is a great figure of war, bloodshed, slaughter, persecution, &c., which shall come upon man during the period already given, viz.: 1260 years, or through the whole range of this prophecy. "And when he had opened the third seal, I heard the third beast," whose face is like the face of a man, "say, come and see." Here we have a picture of darkness, ignorance, superstition, in the colour of the horse, black. The word "Lo!" is used to express surprise. If the words, "Behold with surprise," or "marvellous to behold!" had been used, the idea would have been the same. As a natural consequence, we see famine and distress following this darkness. Why then is the word "Lo" used? Because this plague is not a scourge from heaven, but has been brought on by the depravity of man. The beast that calls attention to the opening of this seal has a face like a man. It is man that is the moving power, it is depraved man that has brought this scourge on the earth. He that sat on the black horse had a pair of balances in his hand. Here we see this great ruling power, who is sitting on this darkness, ignorance and superstition, has a balance in his hand, and the whole world must have their every word, action, and even their very thoughts weighed in this balance. The whole world must live and move according to the measure given. Another voice in the midst of the four beasts is heard, saying, "A measure of wheat for a penny, and three measures of barley for a penny." Here a voice is introduced, not to call your attention to the acts of a ruling power, but to a secondary event, through the effect of what has already taken place, viz.: famine, as a natural consequence of this tyrannical rule of darkness and superstition. The measure, being about one pound, and the penny 9 or 10 pence, are complete figures of famine. Some commentators hold up the balance as a figure of famine, but this is not correct. The voice which proclaims the famine comes after the balance, and the balances are in the hand of the great ruling power. The famine comes as an effect.

"And see thou hurt not the oil and the wine." It is plain from what follows that the simple figures, "Oil and wine," are here held out as figures of the Jews. Oil and wine were luxuries peculiar to them, hence the figure in this place to represent a people. It is evident that the Jews shall be separate from the rest of the world; that the white horse and his rider shall have no power over them until the end of the prophecy, or, at least, until the end of 1260 years; that they shall not be engaged in the wars and slaughters spoken of here; that their thoughts and actions shall not be weighed in the balances held in the hand of the ruling power riding on the horse of darkness. The fourth seal is opened, "I heard the voice of the fourth beast say: 'Come and see.'" This beast has the appearance of an eagle, a bird of prey. Birds of prey do not give the idea of war, but of dead carcases. The colour of the horse which appeared is also a figure of death. In fact, the colours of all the horses are figures of the same thing respectively, as the beasts which present them to your notice. This horse is *pale*, a figure of death "and Hell," or in other words, "the grave," followed with him. Here we have a picture of great national deadness. The whole world has become dead—not bodily dead, but nationally and morally dead, corrupted, debased, dead to principle, from the ruling powers to the most humble cottar; in a word, one mass of corruption. "And power was given unto them." The pronoun "them" is used, it being already understood that all those figures given are held forth to represent corruption and death. So power is given unto them to kill with sword, and with hunger, and with death, and with the beasts of the earth. The beasts here mentioned, I shall try to prove to you, are certain ruling powers. The hunger, sword, and death, are figures of the effect of corruption. In them may be seen vice of all kinds, murders, drunkenness, starvation, arising from vice, &c.

As I said before, the four beasts present to your view the great ruling or moving powers which shall figure through time divided into six periods. Still the seals represent the periods, or are figures of those periods; they are seven, but six are all we have anything to do with in this chapter.

The reader who understands the mysteries of this book would naturally enquire, where are the people of God amidst all this tyranny, corruption and death? If the subject was not here taken up. But this important matter is not to be so inquired after. It is here taken up with the opening of the fifth seal. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." This figure or picture held up, for it is only a figure to represent a certain fact, shows that the people of God have been persecuted, slain; that they have been martyred for the faith in Jesus Christ. And the next two verses which follow show the fall of the wicked to be only the prayers of the righteous answered, or, in other words, a just recompense for the many acts of wickedness perpetrated by them. And behold the hour is come when they shall fall. The opening of the sixth seal shall seal their doom for ever, and that day is at hand.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake." An earthquake shakes the earth from pole to pole. The rocks are rent, the strongest building is crumbled to the ground, every soul is struck with awe. There is then a figure of a commotion of the most awful description at the very opening of the sixth seal. "And the sun became black as sackcloth of hair, and the moon became as blood." The sun and the moon are held up as figures of the light of heaven. The church of Christ is held forth in the 12th chapter as a woman clothed with the sun and the moon under her feet. Here then we see the light of Heaven has become darkness, as black as sackcloth of hair. The moon, that light which is represented as the light under the feet of the church, has become as blood. A spirit of darkness, wickedness, and war, has stamped out every spark of gospel light. Even those lights which shone once with heavenly brightness are now emissaries of darkness and blood. "And the stars of heaven fell," &c. As I showed before, *Stars* are figures of the churches of Christ, as you will see in the 1st ch., 20 v., or rather, I should say, the Spirit of the church. Here then those stars are fallen, the Spirit of the church is fallen, "And every mountain and island were moved out of their places." I shall prove to you before I am done that "islands" and "mountains" are figures of nations and great ruling powers, or ruling powers great and small. The remainder of the chapter shows that He that is sitting on the throne, surrounded by his elders, is the great moving power, and that the wicked seem to know that he is about to punish them; therefore they call on the rocks, dens and mountains to hide them from his presence. He has heard the cry of his people: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Here then I have given one grand view of all that shall come on the earth, and now we shall take up the subject more minutely as set forth here.

In the next chapter the subject is taken up individually, and begins at the very beginning of the prophecy. The four great moving powers, of which I have been speaking, presented to you under the figure of the four horses with their riders, and of the four beasts, are here exhibited under the figure of "four angels standing on the four corners of the earth," &c. They are standing on the four corners of the earth,—a figure of the whole earth, holding the four winds of the earth. I would ask the commen-

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tators who have fulfilled the prophecy of this book in some corner of the earth, at some period far past and gone, how they can reconcile this figure with their views. Those angels are about to hurt the earth. Here you may naturally ask, how does one of these angels represent the white horse and his rider—the figure of the church of Christ. You will at once see when you take into consideration that it is the cry of the people of God that shall bring about this awful slaughter upon the earth, that it is from the face of Christ that the wicked wish to be hid. The four angels, therefore, represent the four great moving powers. Another angel ascended from the east, having the seal of the living God. This angel stops the four great moving powers for a certain purpose. What is that? Till we have sealed the servants of God in their foreheads. "And I heard the number of them which were sealed, and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." I showed you in the first great view that the Jews were exempt from all the plagues that shall come upon the earth; and hinted that even any attempt to convert them to Christianity shall be vain until the time appointed. Why are the Jews sealed? Why are they numbered? are questions which may be naturally asked. We shall answer them by and by. They are sealed, they are numbered for a certain purpose, and we wish you to mark the circumstance, as it is one of the principal events in our exposition of this prophecy. "After this I beheld, and lo! a great multitude, which no man could number, of all nations," &c. Here we have a view of the people of God under the protection of Christ. In fact, the whole chapter is a picture of the people of Christ taken under his immediate care and protection. And how beautiful the promises given them, flashing with: "And God shall wipe away all tears from their eyes." As I said before, the opening of the six seals places before you one grand view of all that shall take place during the period to which this prophecy refers. The opening of the seventh simply brings before your notice seven angels with seven trumpets. Those angels take the subject up anew from the beginning. The trumpet gives the idea that the sound shall reach every ear, that the voices proceeding from the throne where Christ is set shall be heard to the ends of the earth. You will notice that the scene is opened with the prayers of saints, &c. The first was opened with the church of Christ under the figure of a white horse, and now it is opened with the prayers of saints. I have used the expression that this picture gives an individual view; but the word *individual* is not a correct word to express what I wish to impress: I should have said, a view of the effect of a certain moving power, not a view of the power itself, but of the effect of its rule upon earth. To make this plain, we will suppose a traveller passing through a country gives a description of what he has seen. He passes cities in ruins, the land desolate. This description would give you an idea of the effect of some destroying power, but no idea of the power itself. This then is just the plan taken here, and I shall show you that it is the most natural plan that could be adopted. The effect is first held up to your view without any respect to time, place, individual, or circumstance. Then the power is set up and fully portrayed. Then the same view, as set forth by the sounding of the trumpets, is again taken up under the figure of seven vials, with this difference, the vials show the effect in a political point of view, or rather, I should say, the effect that the setting up of this power shall have upon the ruling powers of the earth. You may ask, why the necessity of two views? The necessity is obvious. The ruling powers of the earth are the representatives of the sufferers, or, in other words, the people, and are the sufferers, and at the same time they are the instruments used to carry those plagues into effect. So a view must be introduced affecting them separately. We shall try to prove to you, therefore, that the view given by the sounding of the trumpets, and that of the pouring of the vials are exactly the same, with the difference already described. If the traveller had first given a description of an awful earthquake, and then of its effects in desolating the country, you would understand it more easily. So we shall first set up the power, show you what it is, and then we shall turn back and take up the subject from where we have left off, and accompanying it, at the same time, with the pouring out of the vials.

At the twelfth chapter we have a beautiful picture of the church of Christ, under the figure of a "woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travelling in birth and pained to be delivered." It would be useless to enter into a lengthened argument to prove that this figure is a picture of the church of God. In this figure she is represented as a woman, because through her Christ should come. She is clothed with the sun, and the moon under her feet,—the brightest orbs of light; and the twelve stars, figures of the twelve tribes of Israel. It is evident that this is a figure of the church without any regard to time or place, but a figure of the church as it has stood since the creation of the world, simply showing her connexion with Christ and her position in the world at a certain given period. "And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman." &c. It requires no argument to prove that this second wonder is the devil; but, you will observe, he is held up under a figure, a great red dragon. As I said before, it requires no argument to show that this red dragon is the

devil, as it is shown in the 9th verse. But how does the devil come to have seven heads and ten horns, and seven crowns upon his heads? As I said at the commencement of my lecture, I wish to show you that there has been a power set up on earth, a visible set-up power, called by Daniel *the abomination of desolation*, spoken of as the God of the earth; Rev. xi. and iv., Zech. iv. and xiv. And now I wish to show you how the appellation "abomination of desolation" is applied to this set-up power. The reason is simply because it is an arrogant, presumptuous usurpation, or, I might say, forgery of the God of heaven, whose object and tendency is to spread wickedness, immorality and confusion, in the place of righteousness, morality, peace and harmony. You will see in Daniel's vision concerning the overthrow of Persia, &c., and the invasion of the Romans, chap. xi., when that tyrant shall set his heart against the holy covenant and take away the daily sacrifice, he shall "place the abomination that maketh desolate;" ch. xi. 31. Here then is a setting up of a visible god of the earth in opposition to the God of heaven, a setting up of a system of idolatry, and consequently it is designated "the abomination of desolation." You will now at once perceive how the apostle Paul comes to use the simple demonstrative pronoun "*that*" when he says: "that man of sin." Because he has already been set up, and his setting up again is only a renewal of what has already been. But, as I said, how does the devil come to have seven heads and ten horns, and seven crowns upon his heads? It is because he is the great ruling power, or I might say, the first person in a visible set-up power which is described as having seven heads and ten horns, &c. You will naturally ask, how is the devil the first person in this god of the earth? Is the devil's influence not always felt? Has he not always striven against the will of God? How then do you say that he will be set-up? I acknowledge that Satan's influence is ever felt, spiritually speaking, but not as a temporal ruling power on earth. It is then under this garb and in this form that he is presented before you as the first person of this god of the earth, under the figure of a great red dragon, or flying serpent. His colour, red, is emblematical of his character—bloody, tyrannical. The flying serpents in the wilderness are typical of his influence, spreading his poison amongst the inhabitants of the earth. His introduction before you in this garb is at the coming of Christ. His tail drew the third part of the stars of heaven, and did cast them to the earth; or, as I showed you before, the third part of the churches of Christ, and did cast them to the earth. He is ready to devour the child, but it is caught up to heaven; and the woman, or, in other words, the church fled into the wilderness, where she hath a place prepared of God; that they should feed her there 1260 years. The children of Israel fled into the wilderness where they were fed by the hand of God 40 years. This then is held up as a figure of the church. She is completely separated from that set-up power, taken, as it were, under the protection of heaven,—completely separated from the ruling powers of the earth for 1260 years. We find that there was war in heaven, and by the blood of the Lamb the devil is overcome, and is cast, with his angels, into the earth; "And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." I wish you to mark strictly that the woman's flying into the wilderness is twice mentioned, although the circumstance is the same; and that the first time given is 1260—the second—time, times and a half time, consequently the time, times and half and the 1260 are the same. This fact is a complete key to the time when these things shall take place. "And the serpent cast out of his mouth water as a flood after the woman." I shall prove to you that "*water*" is a figure of people, multitudes. So it is evident that this set-up power, of which the devil is the head, shall persecute the people of God—shall try to destroy the church from the face of the earth.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his power, and his seat, and great authority." Here we have a picture of the second person of this god of the earth; and you will at once see the connexion in the seven heads and ten horns, with this difference—the first has seven crowns upon his heads; the second ten crowns upon his horns, and upon his heads the name of blasphemy. We shall speak of this distinction by-and-by. The character of this second person is held up under the figure of three beasts. "The beast which I saw was like unto a leopard." When anything is held up as a figure, the first thing we have to mark is, in what does this thing differ from any other; and of course the difference has something to do with the character of the object it is intended to represent. The only peculiarity in the leopard is its colour: it is a spotted animal, and differs only from other wild beasts in this respect. "And his feet were as the feet of a bear." "Feet" gives the idea of journeying, travelling; and what is peculiar about the bear in this respect is this: while almost all other animals have a particular place of abode, a peculiar climate, the track of the feet of the bear may be traced from the icy mountains of the polar regions to the drifting sands of the torrid zone. "And his mouth as the mouth of a lion." The lion's

peculiarity is the terrible sound of his voice; the roar of the lion strikes terror into all who hear it. Here, then, is the sum of the whole character of this second person of this set-up power. It is composed of many shades and colours. Its foot-print is found from the icy north to the equator; the sound of its voice strikes terror into the whole world. "And the dragon gave him his power, and his seat, and great authority." As I said in regard to the church, although the figure is intended to represent the thing at a certain period, it is not necessary that all the figures descriptive of its character should apply to it at that particular moment. So it is in this figure. It is intended to represent a thing at a certain period; yet all the figures are not applicable at that time. Fraser, of Kirkhill, has given a correct exposition of this figure: that it is a figure of the great Roman Empire, with its seven heads, or, in other words, its seven forms of government, and its ten horns, or, in other words, its division into a number of kingdoms. The idea agrees completely with the figure. The Roman Empire is composed of different shades of people, like the spots of the leopard; its foot-print is from north to south, and its voice a terror to the whole world. But in this figure one of its heads was wounded to death, and its deadly wound was healed. It might be said, at the fall of each form of government, that one of its heads was wounded to death; but this is not what is intended to be understood here. The different forms of government were but like the chameleon changing its colour; they had no effect, farther than a mere form. But what is intended to be shown here is, that the original form, with all its power and influence, became dead—that it was wounded to death. Yes, the great Roman Empire fell; that spirit which once swayed the sceptre of power was no more; still the body was there, under a different name—the ten powers of Europe. But its deadly wound was healed, "and all the world wondered after the beast." We see that after its deadly wound was healed, they worshipped the dragon, or, in other words, the devil, which gave power unto the beast. The simple pronoun "they" is used when the idea is already understood, viz., those who are under the influence and power of the beast. "And power was given unto him to continue forty and two months." This I shall prove is just the 1260 years. We see that this beast, after his wound was healed, swayed the sceptre over the whole world, and made war with the saints and overcame them. You must not lose sight of the fact, that the dragon (the devil) was the great head; and that he, as the great head, was instrumental in bringing to life the head that was wounded to death, "and the dragon gave him his power and his seat and great authority." You will also bear in mind that the healing of this head is the great starting point upon which hangs all this prophecy, and that from this point all the numbers given are dated.

You have now had a view of the first and the second person in this god of the earth—the abomination of desolation. We shall turn our attention now to the third person of this set up power. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him;" viz., ruled the whole world. We see that he had power to deceive the inhabitants of the earth by means of miracles, which he had power to do, &c. You will observe that those miracles were wrought in the sight of the first beast. "And he said to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live." We have here a complete figure of the church, not as an ecclesiastical power, but as a political ruling power. And now I wish you to mark the fact that the church is here held up only as a ruling power, and her influence and power as such fully described. She is again held up arrayed in her ecclesiastical garb and fully portrayed, but not here.

The first beast rose up out of the sea. The sea I explained as a figure of the great mass of the inhabitants of the earth. But this beast claims no power or protection from man. Like the plant that springs up out of the earth by the finger of God, it rises up without the aid of man. It has two horns like a lamb. The only weapons which a lamb has got for defence, or to enforce authority, are its horns. This beast has horns like a lamb. This figure is again expressive in another point of view. Christ is held up under the figure of a Lamb. The devil is held up as a dragon. The power of this beast is like the power of Christ—like but not real—and he spake as a dragon, or, as a devil. He stands in sight of the first beast, deceiving the world, and saying to them that dwell on the earth, that they should "make an image," &c. I ask you, what are the powers of Europe, bound together by the power and influence of the church but an image of the great Roman empire? This beast "had power to give life to the image of the beast," &c., and cause that as many as would not worship the image of the beast should be killed. Who will dispute that the church has held this power? He puts a "mark in their right hand and in their foreheads. This mark is only a figure of the influence of the church, or, I should say, the name of blasphemy. You will observe that the mark is in their right hand and forehead. The right hand is the foremost or principal hand in all labour, consequently it is held up as a figure of all the pursuits of man; the forehead is a figure of his mental energies, showing that every pursuit on earth, every mental energy, shall be marked with the influence, and under the control of this blasphemous church.

"Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is 666." I have no hesitation in saying, that this number

has some direct reference to the number of heads or Popes that shall exist during the period I have mentioned, 1260 years.

Now then I have set up the god of the earth, the abomination of desolation, spoken of by Daniel. I have been astonished that commentators have so confounded their works, by trying to make all the figures the *church*. The three persons—the dragon, the beast, and the false prophet—are distinctly mentioned through all the prophecies, even until they are caught and cast into the lake of fire.

We shall now take up the subject where we left it, and show to you that all the plagues that are mentioned in this book are only the effect of the rule of this set up power. As I said before, the sounding of the trumpets and the pouring of the vials are the same. "The first angel sounded, and there followed hail and fire mingled with blood; and they were cast upon the earth, and the third part of the trees were burnt up, and all green grass was burnt up." "And the first went and poured out his vial upon the earth: and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." I said before, that the sounding of the trumpets gave an individual view, and the pouring of the vials, a political view. However, the word *individual* is not exactly an appropriate word. It would be perhaps better understood with this explanation. The first gives a great general view of what shall befall man, without showing the cause and without distinction of parties; the last gives a view of the ruling powers of the earth as affected by the setting up of this abomination. The first then, you will perceive, are "hail and fire mingled with blood," &c. The figure of *Hail* simply conveys the idea that every inch of the earth shall be smitten. When hail passes over the earth it does not miss a single inch. Fire at once conveys the idea of *withering* and *destroying* every thing in its way. In like manner, this set up power, like hail, shall spread its influence over every part of the earth. Like fire, it has had a withering effect wherever its influence is felt. But again, this hail and fire are mingled with blood: This figure at once conveys the idea, that it shall not only have the effect of blasting every energy of man, but that it will have the effect of spreading war and persecution. But in this view a remnant shall be saved, a third part only shall be destroyed; which shows that many shall not be brought under its influence, individually speaking. The second view is a noisome and grievous sore. The terms, *noisome* and *grievous*, give the idea of discontent and suffering. The *sore* gives an idea of weakening with a tendency to cripple, and of continual suffering. You will remark there is no exception made as there is in the first view: the ruling powers shall suffer as a whole. This then was just the effect that the setting up of this power had upon the nations of the earth,—an oppressive, weakening, demoralizing effect.

"The second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood." "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man." The first figure that is held up to your view is a great burning mountain. A mountain, I shall prove before I am through, is a figure of a great ruling power, or the greatest of ruling powers, a mountain being the greatest of hills. The sea, I have said before, is a figure of the great mass of the world's inhabitants. Here then we have a picture of a power that is to rule the whole earth, a burning, consuming power, placed in the midst of the inhabitants of the earth. You will recollect that the beast that rose up out of the sea had upon his heads the name of blasphemy. This beast had one of his heads wounded to death, which I showed was the fall of the great Roman empire. The dragon—the devil—has on his heads seven crowns, which shows that the Roman empire was only a temporal power, but when she fell she got on her heads the name of blasphemy, that is, that blasphemous church became her head. But, you must observe, that the union between the devil, the nations, and the church, or, I might say, the setting up of the "Abomination that maketh desolate," took place under the last head of the Roman empire, and the church then, or at the union, took her place as the name of blasphemy; and the sounding of the first trumpet, and the pouring out of the first vial, are descriptions of that time. But now the church becomes a mountain, or the second beast that rose out of the earth. She is a burning, fiery mountain, placed in the midst of the earth's inhabitants. But although her destructive powers are great, in the first view given, two-thirds are left. But in the political view, the whole becomes as the blood of a dead man. In this figure we perceived the idea of deadness, corruption, pollution, which has filled all the ruling powers of the earth, as there is no exception, for every living soul died in the sea.

"The third angel sounded, and there fell a great star from heaven, burning as it were a lamp; and it fell upon the third part of the rivers and upon the fountains of waters." "And the third angel poured out his vial upon the rivers and fountains of water, and they became blood." This figure is simply a view of the influence of the church, not as a political ruling power, but in her ecclesiastical garb. I showed already that the star was a figure of the church of Christ. This is a fallen star. It fell from heaven burning as it were a lamp,—similar to its character as a ruling power—the burning mountain. The rivers and fountains of water are a figure of the inhabitants of the earth as individuals, not as a whole. The same rule is followed up here in showing the effect, as in the setting up or holding up to view the thing itself. She is first held up in her political

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garb in the figure of the beast that rose up out of the earth; then she is held up under her ecclesiastical garb as a church. This theme is just what is done here, in showing the effect on the earth. In the political view it says: "And the third angel poured out his vial upon the rivers and fountains of water, and they became blood," showing that the spread of this abominable church's influence shall have a deadening effect. As I said before, blood gives the idea of stagnation, corruption, pollution. It gives also the idea that the spread of this influence shall bring with it war, bloodshed, persecution. Now I wish you to mark most particularly this fact, that the first three simply give an account of the setting up of the "abomination." To recapitulate what I have already said, the first gives you a view of the power set up—a view of the union between the devil, the nations and the church, and the effect it shall have upon the earth at that moment. The second gives you a view of this church as a ruling power, with the effect it shall have at that moment upon the earth. The view here, as I said before, is similar to the view given of the setting up of the thing itself. First, the beast that rose up out of the sea; then the beast that rose up out of the earth. And now the third is similar to the great whore that is riding on the beast. It gives you a view of the influence of that church; not as a political power but simply clothed in her ecclesiastical garb, spreading her baneful influence over the earth, and the effect it shall have upon the inhabitants of the earth at the spread of that influence. The last three show the effect that the setting up of this power shall have from the time it was set up until its fall; or, in other words, what shall follow as a consequence of the setting up of that power. The fourth angel, in the first view, gives us a picture of darkness, temporal and moral. Every orb of light is smitten. It is only a figure of the dark ages, but, I must add, those ages of darkness have not yet passed away, as some think they have, but we are still under it, and will be until the fall of that abomination. To the inhabitants of the earth, individually speaking, this plague was darkness, but politically speaking it is a burning fire, a source of war, bloodshed and oppression, a ruling over the nations with a rod of iron. There is now an angel introduced flying through the midst of heaven, saying with a loud voice; "Woe," &c., &c. From this it would appear that man is about to suffer from something new. An angel is called in who has nothing to do with the trumpets or the vials, to call your attention to something particular, but mark, this angel is not spoken of in the political view, consequently it is an evil or a plague that is to come upon man without respect to any thing political. True, the angel speaks of all the trumpets yet to sound, but this is but a proof of what I am about to lay before you; that this plague, to which this angel is about to call your attention, shall be the great source of all the individual misery that shall befall man through all the troubles that are about to come. Now mark! the fifth angel poured out his vial upon the seat of the beast, "and his kingdom was full of darkness, and they gnawed their tongues for pain." You will see that the political view is simply a picture of darkness spread over the whole kingdom. Some commentators hold that this darkness is a figure of confusion that is to get into the nations of the world, when their kingdoms will be shaken with revolutions, &c.; but I say no such thing. It is only a figure of darkness, moral and intellectual. You will perceive, they blasphemed the God of heaven because of their pains and their sores. The sore was brought on by the pouring out of the first vial, or in other words, the setting up of this abomination to rule over them. So it is evident that all their troubles are from the same source. But let us hold up to your view the plague as it shall affect the inhabitants of the earth, without regard to political or ruling powers. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth." You will observe that this is the same as described at the sounding of the third angel; and is, as I said before, a fallen church, or rather the fallen church, the third person of the god of the earth. "And to him was given the key of the bottomless pit. And there arose a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." You will see the connexion thus far between the political, or, the pouring out of the fifth vial and the sounding of the fifth trumpet. You will see what has brought the darkness that has filled the whole kingdoms of the beast. It is the influence of that fallen church that has opened the den of wickedness, whose smoke has darkened the light of heaven, and has filled the air. Every soul is breathing this baneful influence. And now mark what is the fruit of this smoke. "And there came out of the smoke locusts upon the earth." Now what is the character of locusts? When they pass over there is not a single inch but they tread upon, they leave not a single blade but they destroy. This then is to be the character of this plague; but they are not to destroy the vegetation of the earth. "And unto them was given power, as the scorpions of the earth have power." You all know the character of the scorpion. Its sting is certain death, it cannot be healed. This plague was not to hurt any thing but those who have not the seal of God in their foreheads. "And to them it was given that they should not kill them; but that they should be tormented five months. And their torment was as the torment of a scorpion when he stingeth a man." This few months I shall prove to you is a figure of 150 years. The general opinion of commentators is, that this is a figure of Mahomedanism. But, I ask, where is the comparison? Admitting, by way of argument, what was not the case, that Mahomedanism is a fallen church, it would have nothing to do with this plague. The

fallen church spoken of here is the false prophet, or the name of blasphemy, that is reigning over the kingdoms of the world, and the plague has only come out of the smoke of the bottomless pit which she has opened up. Mahomedanism has lasted for 1800 years, while this plague is to last only 180, and I shall show you that this time is not yet expired, so we are just under its influence. Let me now for a moment shade away this smoke of hell from your eyes and hold up to your view the real picture. There it is, the great abomination, *Antichrist*, that has so long cursed our land. Let us now follow the figure. It rose out of the smoke of the bottomless pit that was opened by that fallen church. That smoke which has darkened the light of heaven, filled the air which the wicked breathe with darkness. Locusts are held up as a figure of it. I ask you if this plague, drunkenness, has not spread itself like locusts over the face of the whole earth? Is there a single spot from the stately palace to the humble cot where it has not been? Are its footprints not found from the loftiest mountains to the darkest caverns of the ocean deep. "And unto them was given power as the scorpions of the earth have power." If you turn to the Book of Proverbs, xxiii. ch., you will see the same figure used at the 39th verse: "Who hath woe?" &c. It describes the sorrows of the drunkard, and then finishes with the figure at the 32nd verse, "At the last it biteth like a serpent, and stingeth like an adder." But I would ask you, is the figure not a complete one? Is the drunkard not stung till he is placed beyond the reach of human aid? This plague is not to hurt any thing but only those men who have not the seal of God in their foreheads. Paul in his Epistle to the Galatians, ch. v. 21, classes drunkenness with the works of the flesh. Again, in 1 Cor. ch. vi. 10: "Nor thieves, nor covetous, nor drunkards, &c., shall inherit the kingdom of God." Those declarations of Paul corroborate this exposition of the figure, that only those men which have not the seal of God in their foreheads, shall be affected with the poison of this plague. It was not to kill them, but to torment them five months. I shall prove, as I said before, that a prophetic month is 30 days, and each day a figure of a year. So the five months are a figure of 150 years. "And in those days shall men seek death," &c., is a complete description of the mental and bodily suffering of the drunkard. "And the shapes of the locusts were like unto horses prepared unto battle." This figure conveys at once the very idea it is intended to impress, viz., speed and power combined to destroy life. "And on their heads were, as it were, crowns like gold." A plague that is intended to fall on all classes of society must be prefigured to suit all it is intended to represent. We see then that the twenty-four elders that sat on seats round the throne of God had on their heads crowns of gold. I showed you before that the elders were the humble witnesses of Christ—twelve for the twelve tribes of Israel and twelve for the apostles. Those witnesses have on their heads crowns of gold; but under this plague those who pretend to be witnesses of Christ but are stung with this reptile—and I fear there are too many such—who profess to preach the gospel, have crowns only like gold, spurious, having only the appearance of what they ought to be in reality. "And their faces were as the faces of men." Yes I look at the miserable drunkard who is lower than the brute, and behold he has a face like a man. Behold the wretch who is using his wealth, his energies, to spread this plague, and he has a face like a man, but, alas! he is only a devil. "And they had hair as the hair of women." A woman's timidity, her weakness, tenderness, &c., convey the idea of harmlessness, innocence; her hair is given her for a covering. This plague has hair like a woman, conveying the idea that the thing itself is harmless, innocent. But mark the next expression: "And their teeth were as the teeth of lions." Let it once get hold and who can escape? "And they had breastplates as it were breastplates of iron." Let those who have striven to put down this plague say if they have not found that they have breastplates of iron. In defiance to all their efforts, they still go on conquering and spreading their devastating influence over the earth. "And the sound of their wings were as the sound of chariots of many horses running to battle." This figure gives the idea of its awful destructive power, chariots and horses running to battle, going with speed and vehemence to kill and destroy life. "And they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." This name, I believe, means, in both languages, *The Destroyer*. "And the sixth angel sounded." We see this angel's mission is to loose four angels, or the four angels which are bound in the great river Euphrates. "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." As I showed in regard to the four angels that stood on the four corners of the earth, this number four is only a figure to show that the whole world is to come under this scourge. The four corners of the earth is a figure of the whole earth, as I said before, so the figure is just followed up,—the four shows that the whole earth shall be included. But a new figure is introduced which will require some explanation,—the great river Euphrates." As I said before, I shall prove to you that *water* in this prophecy is taken as a figure for people in all its different forms. But why is the river Euphrates in particular taken here? To understand this we must call your attention to the political view. "And the sixth angel poured out his vial upon the great river Euphrates and

the water thereof was dried up, that the way of the kings of the east might be prepared." There has been a great deal of speculation among commentators in regard to this figure, but I think I shall show you that they have all come very wide from the mark. At the sounding of the first five trumpets, and the pouring of the first five vials, the great abomination is the ruling power, and the inhabitants of the earth are the sufferers, even the nations of the earth are held up as the sufferers. But now the scene is completely changed. The sixth pulls the great abomination down, she becomes the suffering party; consequently the figure must be changed. Before proceeding further, it will be necessary to hold up to view the abomination in all her forms, and her fall. At least, we will take her fall in connexion with the two angels who are pouring the sixth vial and sounding the sixth trumpet. In the 17th chap. you will see this abomination held up in her ecclesiastical garb and completely portrayed. As this chapter is a key to the whole subject, we must enter into it with some minuteness. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters." The first figure of this church is, that she is a great whore,—she has forsaken her lawful husband, Jesus Christ. "The kings of the earth have committed fornication with her, and the inhabitants of the earth have been made drunk with the wine of her fornication." You will perceive she is held up here as a church, not as a ruling power. So she is represented as separated from the world, "in the wilderness." She is sitting on a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. You will at once perceive that this bloody beast is the same that rose up out of the sea. She is arrayed in the most costly apparel. She has in her hand a golden cup full of abomination and filthiness of her fornication. Her costly apparel is a figure of her earthly riches. As it is customary with great men to drink out of silver and golden cups, this figure is a complete figure or key to the words of Daniel: "*The abomination that maketh desolate.*" All her minions shall drink out of this cup, spreading abomination wherever her influence is felt. We shall look at the name written on her forehead, "Mystery." Yes! as it is written in the chapter we have already expounded, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men," &c. Babylon the great, that great city, is now held up as a figure of this church, with all its strength, its commerce, its business, its influence over the earth, "the mother of harlots and abominations of the earth;" or, in other words, "the abomination that maketh desolate."

You will perceive, although this chapter is intended to hold her up as a church, yet her names are complete, that is, she is designated in all her different postures. When she is spoken of as Babylon, she is held up as a ruling power; but as the mother of harlots the figure is intended to represent her as a church. Now, if she is the mother of harlots, she must have daughters. I ask you, who are they? I have shown very plainly that this whore is the Church of Rome; that the beast upon which she is sitting is the ten nations of Europe, and I say her bastard children are no other than those churches which are riding on the State, whether the Church of England, Scotland, or the Greek and Lutheran Churches, or any other connected with the State.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," &c. The angel goes on now to give a full account or explanation of the mystery of this woman, and the beast that carrieth her, which hath the seven heads and ten horns. "*The beast that thou sawest was, and is not.*" Yes! it was the great Roman Empire, but now it is only the image, or, in other words, the same under another name—the ten powers of Europe. "And shall ascend out of the bottomless pit, and go into perdition." Yes! the devil is the great head, as I have shown you—the first person in this set up power. There is one sentence here I wish you to mark: "*And go into perdition.*" I already showed you that Paul speaks of this set up power in 2 Thess. c. ii., and, you will perceive, he uses the expression, "*the son of Perdition.*" Those expressions show you that his days are numbered—that he shall fall, never to rise again. "When they behold the beast that was, and is not, and yet is." As I said before, the beast was the great Roman Empire, but now it is not, and yet it is; for it is only the same under another name. "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." I have held all through my lecture, that the mountain is held up as a figure of a great ruling power, or the great ruling power that is reigning over the whole earth; just as the mountain is the greatest of hills. The next sentence proves this. "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." This was the case, either when the prophecy was written, or when it was sent and read to the churches of Asia. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Now, I want you to mark this paragraph particularly, as it has a great deal to do with time. "The woman sat on a scarlet-coloured beast," &c. As I showed you, the woman was intended to represent the church, not as a ruling power, but as an ecclesiastical influence. The beast, then, is a figure of the whole power as set up, reigning over the earth. And now you must see plainly the meaning of the expression, "He is the eighth, and is of the seven." This power was set up under the last head of the Roman Empire, or, in other words, the first

Pope was appointed under the last head of the Roman Empire; but, for some time, he held his place only as the name of blasphemy, holding no power. But when the last head fell, and the church assumed the power, as the image of the last beast, he became the eighth, and yet he was of the seven. "And goeth into perdition." It is plain that this eighth shall stand until its complete overthrow, when it shall go into perdition. "And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast." That the horns are petty nations, requires no comment. They have received no kingdom as yet; they are only mercenary powers, subject to a higher power. They have given their power and strength to hold up this abomination. They have persecuted the people of God, but, as you see it here, Christ shall overcome them; and, as I said at the commencement of my lecture, "the world shall be yours."

"The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Now, here we have got an explanation of all the waters, of which we have been reading. The sea is a great mass of the earth's inhabitants; the rivers, peoples more individually. We will skip the 16th and 17th verses, as we shall take them up again. You will see, then, at the 18th; "And the woman which thou sawest is that great city which reigneth over the kings of the earth." You will at once see that this last head—the eighth, viz., the Church of Rome, ruling in the room of the Roman Emperor—is held up under the figure, now, of a city, or the great city Babylon. As Babylon was the greatest city in the world, she is now taken as a figure of this abomination. Now, to return to the subject which we left—the sounding of the sixth trumpet, and the pouring of the sixth vial. You will now see what is meant by the "great river Euphrates." Babylon is taken as a figure of the great abomination; and I suppose you are all aware that the city Babylon stood on the river Euphrates. As Babylon was the greatest city in the world, and once ruled over the whole civilized world, but fell, and was brought to great desolation, so it is a figure in accordance with the object intended to be represented—that a great power shall be set up, that shall reign over the whole world, but shall fall. And now we are about to show you how it will be brought down under the sixth trumpet and vial. The angels were loosed in the great river Euphrates, or, in other words, a spirit of war was let loose over the four quarters of the globe. The angels are four, as I said before. The river Euphrates is only a figure of the peoples where this city, or, I might say, this abomination, sitteth. The time—an hour, and a day, and a month, and a year—is a figure of continuance. We shall now take up the political view. In this view, the waters are said to be "dried up, that the way of the kings of the East might be prepared." As I said, there have been a great many suggestions in regard to this passage; but let us take a simple, common-sense view of the matter. The city Babylon is taken as a figure of this abomination; her fall, then, is just held up also, in the fall of this great city. What were the circumstances, then, of the fall of Babylon, when the two kings of the East came against her? They drained the water away from her on the night that Belshazzar beheld the handwriting on the wall. When, like this set up power, he was in imaginary security, eating and drinking with his lords and concubines, the kings of the East, Cyrus and Darius, drained the river by means of a canal round the city, and marched in and conquered it. The whole circumstance, then, is just held up as a figure of the fall of this abomination. If the expression, "that the way of Cyrus and Darius might be prepared," had been used, the figure would have been the same. It simply shows that the waters, or, in other words, the peoples who surround and defend her, shall be drained away, and that her enemies shall pull her to pieces. But the question now arises, Who shall pull her to pieces? We shall now copy the 16th and 17th verses of the 17th chapter, which we passed over. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire; for God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast until the words of God shall be fulfilled." It is now quite evident that the ten powers of Europe shall support, or, as it is written, give their power unto the beast until the words of God be fulfilled. But at the time appointed, those very powers shall pull her to pieces. The next question is, How shall it take place, or what shall bring it about? If you turn to the book of Daniel, 2nd chapter, you will find how it will take place. Nebuchadnezzar beheld a figure of the whole prophecy in the great image. The head of this image was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. This image is a figure of four great empires, that would rule the world until the period shall come when the people of God shall rule and sway the sceptre of power. Daniel tells Nebuchadnezzar, "Thou art this head of gold," or, in other words, this head is a figure of the Babylonian empire, which stood until the year 546 B.C. "And after this shall arise another kingdom, inferior to thee." The Persian empire, which stood till the year 373 B.C. "And another third kingdom of brass, which shall bear rule over all the earth." The Grecian empire, which stood till the year 373 B.C. "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these shall it break in pieces and bruise." You will perceive that this kingdom shall stand until the stone that was cut out of the mountain smashed it to

pieces (this stone is a figure of Christ), when God shall set up a kingdom that shall stand forever; or, in other words, "The stone that smote the image became a great mountain, and filled the whole earth." I have already shown that a mountain is a figure of a great ruling power that shall rule over the earth. This last, you will see, shall stand until that period when Christ shall reign over the earth, and is no other than the Roman empire. But I have not shown you how the fall will take place. The only information we have on this point is in 41, 42 and 43 verses, of this chapter, which shows that the feet and toes shall be part of iron and part of potter's clay. The kingdom shall be divided, "and they shall mingle themselves with the seed of men." This gives us a hint that the righteous and the worshippers of the beast shall be mingled together, and that there shall be a division amongst the feet and toes—viz., the powers of Europe—and this division shall bring about the fall. Beyond this, we have no information; and those that point at certain nations and individuals as being foretold in prophecy, are only imposing upon their readers or hearers.

But further, turn again to the pouring of the sixth vial. "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils." You will perceive that the three persons are distinctly mentioned, that form this god of the earth. It requires no commentary to explain what those spirits are. "They are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." The figure, "frogs," is in complete accordance with the whole prophetic vision. The frog is an unclean animal; it is also amphibious. The peoples are held up in this vision by the figure of water. Those frogs must go into those waters, must go into the kings of the earth and the whole world. It appears very plain that those spirits are the spirit of war. That is their mission; for that purpose they are sent. And now I would call your attention to the next verse, "Behold I come as a thief; blessed is he that watcheth," &c. You may ask, why Christ exhorts his people to watch. You are warned to watch lest this spirit of war enter into you. If you turn back to the opening of the sixth seal, which is just a figure of the same period, you will find that the "stars of heaven fell," &c. Righteousness shall sink, and wickedness prevail; drunkenness shall pollute the whole earth; and a spirit of war shall become universal. So, let me quote the words of Christ: "What I say unto you I say unto all, Watch!"

You will perceive that the sounding of the sixth trumpet includes both the sixth and seventh vials. "And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial in the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." I have no doubt that the term "Armageddon" has some significance, meaning the Almighty's time and place of punishment. The next words prove this. "And there came a great voice out of the temple of heaven, from the throne, saying, It is done." This shows that the command is from God—that the decree is from heaven. The next verse is a figure of a tremendous commotion. The voices, thunders and lightnings, are figures of something that will be heard and seen—that will strike the earth with terror. The earthquake shakes everything to pieces. This earthquake is described as the greatest that was ever on the earth. And now mark the next passage. "And the great city was divided into three parts." As I said before, when this great ruling power has lost its sway over the earth, and assumes the defensive, the figure must be changed. She is now held up as a city; she is now divided into three parts, or, in other words, the three powers are pulled asunder. The devil, the nations, and the church, are pulled apart. Their union as a visible ruling power is no more. And now, what is the consequence of this separation? "And the cities of the nations fell." All the ruling powers of the earth, under or in connexion with this great power, fell. And now the punishment is described. "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away." The islands are a simple figure of the petty rulers among men. The sea is taken as a figure of the earth's inhabitants, and an island is a small elevated piece of land standing in the sea. "And the mountains were not found." And the great ruling powers were not found, or, in other words, were no more. The next verse shows the effect of this fall upon man in a general point of view. The figure, as I said before, shows that every inch of the earth shall be smitten, as hail falls on every inch. The weight of the hailstones holds up to view the severity of this awful commotion.

I have now exhibited this great "*abomination of desolation*" in all her different characters. I have shown you the effect she has had on earth during the spread of her abominations and desolations; and I have shown you her fall in a political point of view. The next question arises, Where are the people of God, and where have they been, through those ages of darkness and blood? I have already shown you that at the setting up of this power, the Church of Christ, under the figure of "a woman clothed with the sun," &c., fled into the wilderness, where she must remain through all the reign of this abomination, viz., 1260 years. As a visible church, she has been hid from the world; yet God has not left himself without a witness. Turn to the 11th chapter, and you will see that two witnesses have stood through all those ages of desolation. You will see that the

angel commanded the prophet to measure the temple, and them that worship therein; but the court to leave out, and to measure it not, for it is given unto the Gentiles. I showed you at the 7th chapter, that the Jews are numbered for a certain purpose; here again we have them measured. You will perceive that it is but the court that is without the temple—that is given unto the Gentiles. It is plain that the temple here is taken for a figure of the Church of Christ. So it is quite plain from what we have already seen, and from what follows, that the Jews have been the visible Church of Christ, and will be to the end of the earth. The court only is given to the Gentiles; and when the preaching of the gospel is put into the mouth of the Gentiles, they are spoken of only as witnesses. The Church, as a visible power, has fled into the wilderness, or, in other words, is hid from mortal eyes. I showed you that the figure to represent the abomination was changed into a city, or the great city Babylon. The Church, or the people of God, are held up under a corresponding figure. "And the holy city shall they tread under foot forty and two months." You may perhaps think that this clause is a part of the verse already read; but no, it is a sentence by itself. The simple pronoun "they" is just used where the idea is already understood, viz., the wicked shall tread the people of God under foot 42 months. I shall prove that this period is just the 1260 years. "And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three score days (or, in other words, 1260 years), clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the god of the earth." If you turn to the book of Zechariah, 4th chapter, 14th verse, you will see the same witnesses spoken of. The olive tree is here introduced as a figure of those witnesses; and its fruit being used for food, as well as its healing qualities, make it a very expressive figure. The candlesticks are already explained in the 1st chapter. These witnesses are reduced to the lowest legal number, two. They are clothed in sackcloth, emblematical of mourning, of sorrow. You will now ask, Where are those witnesses? Who are they, and where have they been? I will answer you in the language of McGavin, the author of a work designated "The Protestant." When one of his opponents put the question, Where was your church during the period called the dark ages? or words to that effect, McGavin replied that his church, or the Protestant church, was never extinct through those ages referred to; it was found in the valleys of Piedmont and on the mountains of Scotland. You may say, Have there not been some others who have held the faith as well as they? This may be true; there were seven thousand in the days of Elijah, who had never bowed the knee to Baal. Yet Elijah was the only witness left. These two—the churches in Piedmont and in Scotland—were the only two who stood forth before the god of the earth. And I ask you, who have read their history, those of you who have leaned on the graves of the martyrs, were they not clothed in sackcloth? In the days of my childhood I have wept o'er the martyrs' graves; in the days of my youth I penned a few lines to their memory, which I shall just repeat to you, by way of a change in the course of my lecture:

TO THE MARTYRS OF SCOTLAND.

Though silent you sleep on yon wild mountain side,
In yon dark, lonely vale, by yon deep mournful cave;
No monument rear'd o'er the place where you died,
Nor tears of remembrance water your grave;

Though the soft, floating cloud, "neath a bright azure sky,
Alone seems to mourn o'er your cold bed of death;
Your requiem—the earth's wildest warbling on high,
Or the ocean's wild cry o'er the dark mountain heath.

Yet monuments shall stand, and their names shall be lost,
While you, that now sleep on yon mountain side,
In memory shall wander on every coast,
And o'er your dark mountains wild shine like a star.

"These have power to shut heaven," &c. This verse is only a repetition of what Christ told his disciples, "If you had faith as a grain of mustard seed," &c. "And when they shall have finished their testimony;" or, in other words, at the end of the 1260 years, "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." This is in complete accordance with what I have been writing, that the Church of Christ shall become dead at the end of this reign of wickedness, "And the bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt; where also our Lord was crucified." The great abomination is held up in her political view, under the figure of the great city Babylon. She is spoken of here as the great city which is called spiritually "Sodom and Egypt," where also our Lord was crucified, viz., Jerusalem. Why are those cities held up as figures? Because she is still in power, and the figure is intended to show the character, and, at the same time, convey a just idea of her fall. In the first place, then, Sodom, one of those abominable cities of the plain, where ten decent persons could not be found, is here held up as a figure of this abomination. And now look at her overthrow! Fire came down from heaven and destroyed her, and the place where she once stood cannot be found by the traveller. In like manner shall this abomination fall. Egypt, that persecuted the people of God, with all her abominations, is also, spiritually speaking,

held up as a figure. And what was her fall? The Almighty buried the tyrants in the Red Sea. Jerusalem, that persecuted Christ and His disciples, is also held up as a figure, and behold her fall! What destruction was ever so great? You see then the church at the end of their prophecy, or when they shall have finished their testimony, shall become dead. The form shall remain without life or spirit. As I intend to prove to you that that period is just at hand, I would ask you where is the religious life that animated the bosom of the martyrs who chose the cross and caverns in the mountains, for Christ's sake? Where is that spirit that would lead us up to the burning faggot with a smile on our lips? I ask you parents, who are putting your sons forward to preach the gospel, are you ready to offer them a sacrifice to shame, hunger, and even death for Christ's sake? I ask you, young men, who are ambitious to put yourselves forward to the ministry, whether would the words, *despised, rejected, or honoured, rewarded*, best define the foundation of that ambition? Those witnesses are to become dead for three days; or, in other words, for three years and a half. Their enemies will rejoice over them; but they shall revive and be caught up to heaven. This description does not convey the idea that they will be slain and their souls be caught up to God. It rather shows that their mission is finished, that their services will be no more required, that another form shall take their place. "And the same hour was there a great earthquake." This is just the same that I have held up, the pulling down of the abomination in a church point of view. The next part in connexion with this church account you will find in the 14th chap.: "And I looked, and lo! a lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having His Father's name written in their foreheads." You will see now why the 144,000 of the children of Israel were sealed; why the temple was measured and the court given to the Gentiles. Christ has that 144,000 now on the Mount Zion, having His Father's name written in their foreheads. They are introduced to you by voices from heaven and harps of music. "And they sang as it were a new song before the throne and before the four beasts and the elders. And no man could learn that song but the 144,000 which were redeemed from the earth." Now, mark! The two witnesses have finished their testimony. They are caught up to heaven, and this 144,000 take their place. But they are not humble witnesses. Christ is with them, they are His church. They have a new song that no man can learn but themselves. And now let me say a word to the different forms of churches amongst us:—None of you are correct. None of you are the church of Christ in the enlarged sense of the term. You are only humble witnesses, sprouts or branches of those two who have become dead, or, at least, shall become dead at the end of their testimony. Let more harmony and unity amongst you exist; for when the real church of Christ shall be re-established, none of you will be able to learn that new song but the 144,000 of the tribes of Israel. "These are they which were not defiled with women," &c. The Church of Rome is described as a woman or as a whore, the mother of harlots. These are not to be corrupted with any of the errors of those polluted churches, "for they are virgins." These are they which follow the lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. There is no guile, no deceit with them; and now, what is their mission? You will see it in the 6th verse,—"And I saw another angel fly in the midst of heaven, having the everlasting gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Now I would be sorry to damp your missionary energies, yet I must tell you plainly that to the Jews is committed the great and important mission, the conversion of the world. Let me point you to many other passages which corroborate this fact. See Rom. xi. 15, "For if the casting away," &c.; and also 26th verse, "There shall come out of Zion," &c. You will at once perceive the connexion between this verse and the first verse of the chapter we have left: "And lo a lamb stood on Mount Zion," &c. Again, the prophet Isaiah takes up this whole prophecy in the shape of a parable or song at the end of the 26th chapter. He gives an idea of the awful commotion that shall be at the fall of the abomination by the following advice to the people of God: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: Hide thyself, as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." You will observe that the prophet follows the same plan that is followed in the Book of Revelations. He takes the subject up first in a general way, and then he holds up the cause. He shows the abomination under the figure of "leviathan, the piercing" serpent. And if you look to the Book of Job, you will see that the figure is a complete one; Job xii. The prophet in the 27th chapter goes on to show the fall of this abomination under this figure. "In that day the Lord with his sore, and great, and strong sword, shall punish leviathan, the piercing serpent, even leviathan, that crooked serpent; and he shall slay the dragon that is in the sea." Now, observe the figure in all its forms. The devil, in the abomination, is prefigured under the form of a dragon. The beast rose out of the sea. Here they are spoken of as the dragon that is in the sea. The prophet goes on to show that the Lord will not keep anger against the earth: "Fury is not in me," &c. Then he takes up the very subject we are trying to prove. At the 6th verse he says: "He shall cause them that

come of Jacob to take root. Israel shall blossom and bud, and fill the face of the world with fruit." If you are not satisfied with all these proofs that the Jews will convert the world, I shall give you more by and by. After the mission is given, or in other words, after the object for which the 144,000 are on the Mount Zion with Christ is held up, then an idea of the time is given at the 8th verse: "And there followed another angel, saying, Babylon is fallen," &c. This proves that at the period just given, when the abomination shall fall, and the two witnesses become dead, the Jews shall be raised up to convert the world, and shall again become the visible church of Christ upon the earth. The third angel follows with a very important declaration. While we try to impress the truths of this prophecy on the minds of the inhabitants of the earth, many may say, "Well, all this may be true; our church may be connected with this abomination, and may even hold some of her errors; but still, if we, as individuals, try to live and act as we ought to do, I don't think it matters much to what church we belong." Now, mark what the third angel declares: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," &c. Here their punishment follows—eternal damnation. In the 18th chapter, after the saints are overcome by the devil and the world, a sentence is introduced: "Here is the faith and patience of the saints." Yes! the faith and patience of the saints, as Paul says of one of the Christian graces (charity), "beareth all things, believeth all things, hopeth all things, endureth all things." The same sentence is here in the 18th verse, but this time it is followed by their reward, in the same order as the punishment of the wicked, or, in other words, those who worship the beast. And, O, how beautiful the promise! The voice is not the voice of an earthly being; it is not the voice of an angel sent to John; it is a voice from heaven—the voice of God. And what does that voice tell John to write? "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours, and their works do follow them." I should have said before, that the view we are going through with now is not a simple account of the people of God through the reign of the abomination, but rather a history of the whole matter in an ecclesiastical point of view. The subject is first held up in a great, general point of view, as I have said before, then in a political point of view, and now in an ecclesiastical point of view. Under this last is displayed the position of the people of God through this period of wickedness, 1260 years, and the beautiful promises to them who have suffered and died for Christ's sake—"Blessed," &c. We shall now give you the ecclesiastical view of the pulling down of this great abomination. "And I looked; and behold a white cloud; and upon the cloud one sat, like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." The elevated position of the cloud, soaring over the whole face of the earth, at once conveys the idea that he who may be placed there can see the whole face of the earth. White, as I have already said, is an emblem of spotless purity; the crown an emblem of power and dignity. He that sat on the cloud is like unto the Son of Man, or, in other words, is a figure of Christ. He has in his hand a sharp sickle. This sickle is sharp; it will miss nothing it is intended to cut. An angel comes out of the temple, and cries with a loud voice to him who sat on the cloud, &c. "And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped." As I showed at the beginning of this ecclesiastical view, the temple is held up as a figure of the Church of Christ. Here, then, is the sum and substance of this picture. The angel of the Church of Christ calls to him for protection. He takes his people from the ends of the earth; gathers them together as a farmer gathers his grain when it is reaped, and secures it from storm and tempest. Compare this view with the words of Isaiah, which I have already quoted, 26th chapter and 20th verse: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast." "And another angel came out of the temple which is in heaven, he also having a sharp sickle." This angel comes out of the church in heaven, or, in other words, the saints who have been martyred, who are now in heaven. This angel comes out from amongst them; and another angel comes out from the altar, who had power over fire. It is evident here that the altar is spoken of as a figure of the martyred saints—those who had been sacrificed, as it were, to God, for the love of Christ. You will see at the opening of the fifth seal, ch. vi.⁹ v.: "I saw under the altar the souls of them that were slain for the word of God," &c. They cry to God for vengeance on their enemies. This angel comes from amongst them, and cries with a loud cry to him that had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for his grapes are fully ripe." The vine and grapes are held up here as a figure of the wicked, simply because of the similarity of treatment they receive at last. The grape, when ripe, is bruised, and smashed, and trodden under foot. In like manner, the wicked, when ripe, or, in other words, when their time shall come, shall be bruised with a slaughter such as never was on earth. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the wine press was trodden without the city." Among the ancient Jews, a criminal was cast out of the city and stoned by a mob. The casting out of the city seems to have been done to show that they were thrown from under the

protection of the ruling powers. The wicked, therefore shall be cast out from under the protection of heaven, and left to the mercy of their enemies. "And blood came out of the vine press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs." You see that this is in complete accordance with the opening of the fifth and sixth seals; but this last shows you the punishment. I think the sixteen hundred furlongs are only a figure to show the swiftness of the slaughter.

I have now held up to your view all the different descriptions of this ruin and desolation, and its fall, except one. I held up the great general view, under the opening of the seals; I held it up under the sounding of the trumpet, showing how the abomination affected man as a whole; I held up the abomination itself; I showed the political view under the vials, then the ecclesiastical. Man has been the instrument in the hand of God, in all these views, to pull down and punish the worshippers of the god of the earth. But there is one grand view given yet, where man has nothing to do in the matter. The beasts with the six wings have stopped. They are not here. It is a heavenly view, showing that God is the great mover of all things. This view is given in the 17th chapter, from the 17th verse; and the principal thing for us to notice in, what becomes of the powers that form the god of the earth—the abomination of desolation. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire, burning with brimstone." I would ask those who make the beast and the false prophet the same, how is the word "beast" used here? You see the end of two of the persons of this set up power; but the third (the devil) is not caught yet; and when he is, he is only bound for a time. However, if you look to the 20th chapter and 10th verse, you will see in the end that he is caught, and cast into the same lake forever.

The next thing I shall call your attention to is the description of the fall of this abomination of desolation. You will find it in the 18th chapter. As I have shown you in the different views, this abomination has been held up under different figures characteristic of her position under that view. But now she is spoken of under one great figure—the great city Babylon. The angel comes down from heaven. It is the Almighty who has doomed her fall. He cries mightily with a strong voice, saying, "Babylon the great is fallen." This declaration is simply that she is fallen from power; she has lost her away over the powers of the earth. The angel then goes on to hold up to view her character at this period. "She has become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." This is a figure of everything abominable and corrupted, both morally and temporally, or rather, spiritually and temporally. And then he gives the reason. "For all nations have drunk of the wine of the wrath of her fornication." I would just call your attention to the words, "all nations." There is no exception. All the nations of the earth have been corrupted by her, and consequently their punishment is sure. "The kings of the earth have committed fornication with her; and the merchants of the earth are waxed rich through the abundance of her delicacies." There is here a strong allusion, to which I wish to call your attention most particularly. It is a voice from heaven. Calling to whom? Calling, I say, to you! yes, to you! at this particular moment—to you, who may have any connexion with the abomination. And take care, lest many of you are more intimately connected with her than you imagine. "And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Ye! withdraw yourselves from her; make a complete separation. Delay not one moment; for, as I showed you before, ch. xvi. v. 18, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." And (Mark, ch. 13, v. 38) "Take ye heed; watch and pray, for ye know not when the time is." And (8th verse) "What I say unto you I say unto all. Watch ye."

Again, I must put the question: Why watch? Why this examination and hasty separation? The reason is here. "For her sins have reached unto heaven, and God hath remembered her iniquities." Here then her punishment follows (which you can read for yourselves) finishing with her utter destruction: "And she shall be utterly burned with fire." As fire leaves not a vestige behind, in like manner shall she be consumed. Those who weep over her hold up to view her influence over the whole world. Her ecclesiastical dealings she has made a merchandise of even the souls of men. The apostles and prophets are called to rejoice over her. Another picture is held up to show you the certainty and vehemency of her fall: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." The next verses show that her influence and power shall be completely eradicated from the face of the earth; not a single craftsman, be he ever so humble, shall be stained with a single spot of her corruption. The founders of future generations will hold no connexion with her abominations, nor be corrupted by them. "And the voice of the bridegroom and the bride shall be heard no more at all in thee." Here two reasons are given: "For thy merchants were the great men of the earth. The figure, merchants, here means, those who have

been dealing out her corruptions to the inhabitants of the earth. Again: "For by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Yes! she has been the abomination of desolation.

The time has now come when you will naturally ask, when shall these things be? The first passage to which I shall call your attention is in Daniel, xii. 7: "And I heard the man clothed in linen, which was upon the water of the rivers, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." It is evident that the scattering of the power of the holy people, or in other words, from the putting down of the church as a visible power spreading her influence over the earth, is the date here referred to. Turn now to Rev. xii., at the 6th verse. The woman, or as I have already shown, the church, fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and threescore days; that is, 1260. Again at the 14th the same circumstance is repeated: "And in the woman were given two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, times, and a half." It is quite evident that these three passages are all pointing to the same circumstance, viz., the flying of the church into a place of obscurity, like the children of Israel fleeing into the wilderness to be hid from heaven, and to be safe from the ruling powers of the earth. It is plain from what follows that the word "time" is just a year, or the figure of a year, and "times," two years, and a half time a half year. This is proved by the *similitude* spoken of. They being just 42; that is 3½ years, or the *time*, times and a half. Now mark: If 1260 days make 3½ years, one year is 360 days, and one month 30 days, we shall prove this by figures 1260 ÷ 3½ = 360, then 360 ÷ 12 = 30, that is, 30 days is a month. Now mark, they are all full decimal numbers. I wish you to observe that the woman fled from the face of the dragon with the seven heads and ten horns, or from the face of the god of the earth set up, or in other words, from the abomination of desolation set up, and shall be hid for 1260 days. If you turn to Ezekiel iv. 6, you will find that a day is held up to represent one revolution of the earth round the sun: "I have appointed thee each day for a year." Now how long shall the abomination reign over the earth? You will find the answer in the 18th ch. of Rev., and 8th verse: "And power was given unto him to continue 42 months." 1260 days; just the same time that the woman is to continue in the wilderness. Again, at the beginning of the ecclesiastical view, ch. 11, v. 2. And the holy city shall they tread under foot forty and two months; just the same time, 1260. Again, 3rd verse, the witnesses shall prophesy one thousand two hundred and threescore days, just 1260. So the sum of the whole matter is this: The abomination of desolation shall stand and reign over the earth; the church shall be hid; the witnesses shall prophesy, clothed in sackcloth; and the holy city, or in other words, the people of God shall be trodden under foot, for 1260 years. But I have shown you in every view given of this abomination that at the end of her reign she will be thrown down with a great slaughter, such as never was on the earth. Again, the question arises, How long shall this slaughter last, and when shall it come to an end? The answer to this is again given in Daniel xii. 8: "And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This then shall be the end of the awful war, 1290; showing a period of 30 years of war, such as never was, over the whole earth. Now the whole question rests on one point: When was the abomination set up? when was the church hid from the earth? Historians say that the union of Church and State took place, or in other words, the first Pope was ordained 607 years after Christ. Now some will say, because the Pope did not exercise any temporal power the date cannot be taken here. But observe, the date is taken from the beast when it is yet the Roman empire; ch. xiii., v. 6. The church did not become the head until it is spoken of as the beast that rose out of the earth. And again in ch. xvii., v. 11, "And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition." You will see then, the setting up of this abomination was under the last head of the Roman empire. He is of the seven and is the eighth. This proves that the abomination was set up before the church became the head. However, if we take into consideration the fact that all the numbers given are in full decimal numbers, we may reasonably conclude that it took one tenth part of the time to set this abomination up that it will take to pull it down, viz., three years; this supposition will make the time, or the starting point, exactly 610. I have given this as a supposition, but, as I said, I leave no matter upon supposition, I shall prove it to be so. If you turn to Daniel, ch. viii., you will see the political or national view of this whole prophecy from a date given to the end. You will find at the 18th verse the question put: "How long shall be the vision concerning the daily sacrifice, and the transgression of desola-

tion, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed." The question now is, from what date? As I have repeatedly said, the Bible leaves nothing under conjecture or doubt. We shall find the date to start from—turn to the 9th chap. 26th verse and you will find it—"And after threescore and two weeks shall Messiah be cut off." Now if we bring those 62 weeks into days we will have $62 \times 7 = 434$. Christ was 33 years old when He was crucified; mark, He was 33 past and in His 34th. So this is the date or starting point,—just 400 years before Christ. Take then from that date 1,800 and you have just 1,900 to the end of these wars, or in other words, the cleansing of the sanctuary; that is, when the wicked shall be put down for ever, and righteousness and peace dawn on the earth to last one thousand years. Now turn again to the time when Daniel puts the question, what shall be the end of these things? The reply is, from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be 1290 days. Now add 1290 to 610 and you have just the very number given before, $1290 + 610 = 1900$: which proves the supposition to be correct, that it took one-tenth of the time to set up the abomination that it will to pull it down, and which throws all the numbers into decimals. Now add the reign of the abomination and the flying of the church into the wilderness, the prophecy of the witnesses, &c., viz., 1260 to the 610, and you have just exactly $1260 + 610 = 1870$. "Behold the hour is at hand." What I say unto you I say unto all, watch. I promised to prove to you that the five months that the plague intemperance should curse the earth was 180 years; I have only to ask you to multiply the 30 days by five and you have it. And mark! this plague lasted till the sixth angel sounded, whose mission is to bring this war on the earth, or in other words, to pull down the abomination, which war shall commence in 1870 and last till 1900. So the date of this plague, drunkenness, is from 1730 till 1870, which agrees with the history of the plague. It has been just about that time a great plague, and I have no hesitation in saying that it is intended to degrade and demoralize the wicked for the very purpose of bringing them to this awful slaughter. "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand;" Rev. i. 3. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble. And the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Son of Righteousness arise with healing in his wings;" Malachi, iv.

The 19th chapter opens up to view the scene that shall follow the fall of the great abomination. The first thing that is heard is a great voice of much people in heaven praising God for his righteous judgments in judging the great whore. Again they repeat his praise, and her smoke rose up for ever and ever. Then the elders take up the Almighty's praise, with a great multitude, whose voice was as the voice of many waters, and as the voice of mighty thunderings. They all praise God, saying: "Alleluia, for the Lord God omnipotent reigneth." Yes! the abomination has fallen to rise no more for ever. Here follows a most beautiful description of the union on earth between Christ and His church, under the figure of a marriage. We see heaven opened and the church descending under the same figure that she is prefigured under at the opening of the first seal, with this difference, the rider has on his head many crowns. He had only one at first. But He went forth conquering and to conquer. Yes! He has now many crowns; He has passed through those ages of darkness and blood. He is clothed in a vesture dipped in blood, and His name is called the "Word of God."

The rest of the chapter I have already explained, showing that the church shall conquer the whole earth. The whole earth shall either fall in the great slaughter already described or be converted to God, as described in the last verse of this chapter.

The 20th chapter opens with the capture of the first person in the god of the earth—the dragon, which is the Devil and Satan, and he is bound a thousand years. But after that he must be loosed a little season. This gives us an idea of the extent of time that righteousness shall reign on the earth. "And I saw thrones and they that sat on them, and judgment was given unto them." As I have already shown, thrones are a figure of power. The pronouns "they" and "them" is used when the idea is already understood, viz., judgment shall be put into the hands of the righteous. They shall rule the world in righteousness. I do not pretend to say what the form of government will be, but this I do say, that kings shall be nursing fathers to the church in place of being bloody tyrants and persecutors. And their queens shall be her nursing mothers in place of being Jezebels.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years." I have been repeatedly asked if I believe that Christ will come down from heaven and reign as a temporal king, and if I believe that the dead in Christ shall rise out of their graves and reign with Him a thousand years? To the first question I answer, No! Christ declares that His kingdom is not of this world; John xviii. 36. If, therefore, His kingdom is not of this world, He cannot reign on earth a king. He will reign with His people in spirit but not in person. To the second ques-

then I refer those who put it, to the 6th chap. 8th verse: "And when he had opened the fifth seal I saw under the altar the souls of them that were slain," &c. No one will pretend to say that the slain in Christ are confined under an altar till the coming of Christ. It is only a figure of a persecuted people. This also is only a figure of a persecuted, or the same figure of that persecuted people who have been martyred, slain for the name of Jesus. That people, as a body, shall arise from death to life, or in other words, they shall rise from dishonor to power; they shall no more be a persecuted people, but shall live and reign with Christ a thousand years. The very next verse shows the errorlessness of the idea that the dead shall rise at this period. "But the rest of the dead lived not again until the thousand years were finished." If we believe that the dead in Christ shall rise, we must also believe that the wicked shall rise at the end of the thousand years. But no such idea is given. The righteous will rise to power and reign with Christ one thousand years, at the end of which the wicked shall arise and the righteous again become dead. Satan shall "be loosed out of his prison," &c. Here follows a short description of the end of the world and the judgment.

The 31st chapter holds up a beautiful picture of the new church that will be formed on earth by the Jews, at the fall of this abomination. You will see in the 14th chapter, 3rd verse, the 144,000 sung a new song before the throne. Here, at chap. 31: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea." This figure simply shows that there will be no division in the new church. The sea separates one land from another; but in this new earth, or new church, there will be no more sea, or, in other words, no more division or separation. "And I (John) saw the holy city New Jerusalem," &c. If you turn back to ch. xi. v. 3, you will see that the holy city was to be trodden under foot 42 months, which I proved would expire in 1870. We have then the period when she will be re-established, viz., at the commencement of the awful war that will last thirty years. We have now a beautiful description of the reign of righteousness, showing that the former things are passed away—that the ages of darkness have passed away, and all things are made new. "Even" he leaves no doubt on the mind in regard to the authority of these promises. "I am Alpha and Omega, the beginning and the end," &c. At the 10th verse commences a beautiful picture of the Church of Christ: "And he showed me that great city, the holy Jerusalem descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." If you turn to the 4th chapter, and again look at Christ as set on His throne, you will see that he is to look on like a jasper and a sardine stone (v. 3). Her light, then, you will perceive, is the light of Christ's purity and holiness. "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." The walls being great and high is only a figure to show that the city, or, in other words, the new church, shall be protected. There is also an angel at each gate—a figure of heavenly purity and protection. Now, you will perceive that there are names written on these gates, "which are the names of the twelve tribes of the children of Israel." I promised to give you more proof that the Jews would yet be the instrument in the hand of God to convert the world. This puts the matter beyond a doubt. The gates are exactly twelve, the number of the tribes of Israel, and their names written thereon. If you turn back to the 8th chapter, where the children of Israel are sealed, you will see that four angels stood on the four corners of the earth, prepared to hurt the earth. They are stopped until the 144,000 are sealed, or until the remedy was prepared to heal those injuries that the four angels were about to inflict on the earth. You see, then, a beautiful figure of the remedy prepared to heal the earth. The angels stood on the four corners of the earth. This city has four sides, with three gates on each side, facing, as it were, to each corner of the earth—on the east three gates, on the north three gates, on the south three gates, on the west three gates. There were 24 elders seated on seats around the throne of God at the opening of this prophecy. We see that Jesus Christ is the glorious light of this city; that the children of Israel are its gates, or, in other words, are the instruments in the hand of God, to open to the benighted world those gates. But you will perceive the wall of this city has twelve foundations, and in them the names of the twelve apostles of the Lamb. Yes! Christ crucified is the foundation, and His witnesses have their names written there. The angel measures the city, and the only thing remarkable is its equality. All sides are alike, even the height. There is no high place for the rich, and low place for the poor; all things therein are equal. The wall is garnished with all manner of precious stones, which I showed before were figures of the twelve tribes of Israel, as the high priest wore these stones on his breast, as I have already mentioned. The gates will never be shut; there is no night there. No! there is no darkness in that glorious church; and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie. No! none of the supporters of the abomination of desolation shall be found there, but they whose names are written in the Lamb's book of life. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street of it." The pronoun "it" again used, when the idea is understood; that is, in the midst of the street of this city. "And on either side of the river was there the tree of life, which bare twelve manner

of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." We see that the water of life comes from the throne of God and of the Lamb. The tree of life grows in the midst of the street of this city, and by the side of this river. David, in the 1st Psalm, compares the righteous man to "a tree planted by a river, which in his season yieldeth fruit, and his leaf fadeth never." This figure is held up here. This tree grows by the crystal stream; its fruit is yielded every month; and its leaves are for the healing of the nations. You will easily perceive that the twelve manner of fruit, and the month (there being twelve in a year), are all figures of the twelve tribes of Israel. This figure plainly shows that the conversion of the world will require time. The church must be established, and in purity, on earth, and after that the nations will be healed. This explains the last period mentioned by Daniel, in ch. xii., v. 12: "Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days," viz., 1945. From the words, "Blessed is he," we have every reason to conclude that the gospel will be preached to every soul on earth at this period; and those who hear shall understand, or, in other words, the whole world will serve God. The word "blessed" is explained in ch. i. v. 3: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." So the word "blessed" here shows that the whole world will both read and hear the word of God, and also keep it. The rest of this chapter (xiii.) shows the glorious union of Christ and his people on earth. They shall stand on that sea of glass, and ever see the reflection of his face. "And they shall see His face, and His name shall be in their foreheads." The light of heaven shall ever shine upon them. They shall reign with Him not only here, but in those realms of bliss beyond the grave, for ever and ever. "And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets hath sent His angel to show unto His servants the things which must shortly be done."

Now, take notice, that it is not to the prophet John alone that these words are sent, but to his servants—the plural servants—all who worship him in spirit and in truth. If you are His servants, let me tell you then, that God hath sent His angel to you to show unto you the things which will shortly be done. And I again ask you, Why has he sent His angel to show you those things? The answer is here: "Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this Book." John gives his testimony that he heard and saw these things. He is cautioned not to seal the sayings of the prophecy of this Book, for the time is at hand. Again, "Behold I come quickly." Again, your authority for the certainty and truth of this prophecy is held forth, "I am Alpha and Omega, the beginning and the end, the first and the last." And again, "I, Jesus, have sent mine angel to testify unto you those things in the churches. I am the root and the offspring of David, and the bright and morning star." Yes! the star is given, a figure of the spirit of the church of Christ. Yes! Christ is that spirit, that star. When we look to heaven we see the morning star looking down on our every action. Christ is the morning star. He is looking down from heaven on our every action. He has seen the sorrows of his people. He can sympathize with us, for He declares: "I am the Root and the Offspring of David." He has been one of us, "The Son of man." And now behold the invitation, "And the spirit and the bride say come." Christ and his church as one say, "come." "And let him that heareth say, come." Yes! you that hear and understand, put not your candle under a bushel, but say, "come," to all around you. "And let him that is athirst, come, and whosoever will, let him take of the water of life freely." And now, though I were to search the works of all the poets and orators, from the creation of the world till this present day, I could not find a sentence to finish with so impressive as the last sentence of this prophecy, "He which testifieth these things saith, surely I come quickly. Amen!"

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